2: Boissevain E-5 (1960-1961) 1965
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241 giant dockyard in Cospicua, or for one of the various British
433 Service departments scattered over the island. Gozo is more
464 dependent upon agriculture, but many Gozitan men work in
[178] Malta, returning to their families for the weekend. Though Maltese villages are populated mostly by industrial workers, they have nonetheless a decidedly rural atmosphere about them, for their inhabitants still have links with the agricultural economy of the past. Many retain a patch or two of land which they plant with
[231 235 262] potatoes or some other cash crop to supplement their wages, and virtually all keep chickens and rabbits to supply them with eggs and fresh meat for special celebrations.

463 TABLE 1. Occupational Classes in Farrug and Kortin[1]
(Expressed as percentages of the total male working population)

Occupational Class	*Farrug*	*Kortin*	*Islands*
Professional and Clerical	4	7	15
Service and Skilled	39	52	55
Semi- and Unskilled	42	27	20
Agricultural	15	14	10
Totals	100	100	100

[438] A hundred years ago, the inhabitants of Farrug were mostly farmers, though many were also employed on a cottage-industry basis in the thriving cotton industry of the time. Today they are for the most part wage labourers. Of the total male working population, 42 per cent are employed as semi-skilled and unskilled labourers, 39 per cent work as skilled fitters and as service personnel (shopkeepers, drivers, policemen, etc.) and 15 per cent as farmers. Only 4 per cent are professionals and white-collar workers. Three-fourths travel outside the village to their places of employment, chiefly with the Malta Government and the British military departments.

The occupational structure of Kortin is much the same. The higher proportion of skilled and clerical workers is in part a reflection of its past importance as an administrative centre, for until early in this century it was the seat of the district court. Seven per cent of the men work in professional and white-collar

[1] The figures for Farrug and Kortin are based on surveys I conducted, and the national figures on the *1957 Census: Report on Economic Activities*, pp. 45–55. The totals of the male working population in Farrug, Kortin and the Maltese Islands are 296, 1,131 and 75,930 respectively.

2: Boissevain E-5 (1960-1961) 1965
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438 The many little shops
443 scattered about the village permit the women to do most of their
512 shopping near their own homes. Because of the long, hot summers
621 when food spoils quickly, they shop separately for each meal.
[251] Their shopping trips begin on the way home from the early Mass,
[796] at about 4.30 or 5 o'clock in the morning, and continue until 7 or 8 o'clock in the evening. Thus, during the course of a day, a woman may make as many as a dozen trips to the shops as well as to the hawkers who pass through the neighbourhood. These trips are social occasions during which she comes in contact with friends and neighbours from all parts of the village, and in the process hears the village news.

278 The men are out of the village from 6 o'clock or so in the
512 morning to about 2 o'clock in the afternoon in the summer, and
517 in the winter from about 7 or 8 o'clock in the morning to 5 o'clock
621 in the evening. But summer or winter, in the late afternoon and the early evening the men gather in the clubs, wine shops and cafés. Besides the clubs and important cafés in the square, which draw men from all over the village, there are many small neighbourhood wine shops. Most have a regular clientele of friends and neighbours who spend hours together talking, playing cards and drinking tea, soft drinks or wine. Many cafés also have television. Thus, though most inhabitants of a village are in fairly frequent contact with each other, the gossip groups of the women and the wine shops of the men form local social centres which help bind neighbours more closely to one another. These neighbourhoods develop a certain group loyalty.

621 It often happens that some of the neighbourhoods in a town or
794 village are centred on small chapels. In times gone by there used
796 to be a certain amount of good-natured competition between the youngsters of these districts over the festas of the patron saints of their respective chapels. But, except on rare occasions, this rivalry never threatened the unity of the village during the annual festa of the patron saint of the parish. Frequent removals from house to house within the village have usually helped to prevent the development of disruptive sectional loyalties.

621 Since each village is also a separate parish it is not possible to
[771] consider a village entirely as a secular community. Religion per-
[794] meates the structure of Maltese society to an extent that makes it quite impossible to classify many institutions as either religious or secular. As a secular community, a village has no official leader, it

472 to be suffering from a mixture of inertia and pure inability
511 to organise the accounts of his business. In some cases he
[65] is compelled to put forward an outline statement for income
[157] tax assessment but generally his illiteracy and suspicion makes him unwilling to trust other individuals with details of his income and expenditure.

511 Within the family, however, this suspicion does not
454 normally exist. In fact the housewife tends to have full
[593] call on the contents of the "one purse" although in only a few cases was it found that she was making any detailed attempt at budgeting for the expenses of her home and family. As with the operation of the farm so with the home, the money is dispensed as demanded but all the time the instinct to save, observed by the 1911 Royal Commissioners (B/186), is there. The traditional peasant idea is
[178] that a large hoard of money or valuables will serve as an insurance when the expected depression arrives. Despite the opinion of the 1911 Commissioners, the notion that the saved capital would be better invested, possibly in capital equipment, is only now spreading to a considerable part of the farming community of the Islands.

511 In the day-to-day expenses of the traditional Maltese
437 village household, barter played a considerable part.
178 Today instances of it are rare and money is the fully accepted medium of exchange. As already indicated the Maltese farmer is not so far removed from his peasant past as may at first sight appear to be the case and one of the
[433] basic aims of his farming is still the provision of food for his family. The average farm in Malta, whatever its basis (stock, dairying or field produce), usually strives
[294] to produce as much of the food needs of the family as possible, though the provision of the family's clothing, as in the past when home-grown cotton was spun and woven to make clothes for the members of the grower's family, is no longer attempted.

262 Thus the food bought in by the farmer's wife include
438 the 'new' items of diet which cannot be grown on the home farm: preserves, processed cheeses, spaghetti and farinaceous pasta, processed meats, tea, coffee, and evaporated milk (inordinately popular throughout the Islands).
[652] Flour rationing since the early part of the 1939-45 War has killed bread making as a home industry. Meat, except for
[433] rabbit, fowl and small birds, has to be purchased, as all slaughtering is Government-controlled. The farmer does aim to produce the basic vegetables - potatoes, beans, peas, pumpkins, melons, tomatoes, onions, garlic, artichokes, endives, celery, cucumber, carrots, and fruits - oranges, apples, lemons, figs, peaches, etc., required by the family.

*159 234 premises were deemed by the sanitary authorities to be unfit for animals. He has no goat pens near his house but is prevented by the lack of capital from making substantial improvements in his facilities. Owing to shortage of space, he prefers to buy in fully-grown animals rather than to breed his own, which would be cheaper. Fodder storage [246] (he produces just enough sulla to feed his own goats) is a further problem and he tries to 'make do' with odd corners of often unsuitable space.

*159 241 433 Crop production is geared to the provision of fodder for the goats, together with the supply of vegetables for the family, and grapes (for wine), some tomatoes and other items for casual sale to local shops.

*159 434 The income side of his budget depends on the proceeds from the milk sold to the M.M.U. In August, 1957, he was getting about 16/9d a day for the milk sold. His grapes for 1957 brought him a further £66. His largest expense is fodder (apart from sulla) and its price is a constant [427] cause of grumbling and bitterness by Guzepp. Rents for 1957 totalled £35, that is about £1 per tomna for good land (generally red soiled 'hamrija') and 15/- for poorer, whiter ('abjad') soils. His cropping illustrates a common [241] practice in Maltese farming in that he tends to plant more [435] of a crop which has just had a 'good' season and thereby frequently suffers from glut conditions. Thus in 1958 he aimed to plant a large area to marrow (gargha baghli) because "last year's crop was good". In the previous year he had been unable to get all the potato seed he would have liked but, at the end of the season, was able to buy in potatoes very cheaply for the table because of the general glut in the crop which he had, as it transpired, fortunately avoided.

*159 438 443 Guzepp, like most farmers, is very critical of the great gulf between the price given by the pitkal and that paid by the consumer. In a small way he strives to avoid this by selling some of his produce directly in the local village, but this brings him only some £12 per annum.

X 159 511 829 178 Expenses are few apart from food, clothing and a few extra items such as Church contributions. His bill for entertainment is practically nil and his children are not yet old enough to demand large sums of pocket money - which one foresees they will do. Guzepp is very anxious to enlarge his farm and his herd and to improve his accommodation. In this development one feels he is looking to the future support of his now school-age sons. Certainly the older of these seem at present to look forward to following in their father's footsteps. But it is clear also that Guzepp's own deep attachment to the land and to farming is

7: Busuttil I, Y-4, 5 (no date) 1894
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sembled, from a wooden pulpit in the open air, near the small chapel. When the sermon is over the jolly country girls take a great delight in the fair which is held along the space in front of the small church, which is blocked up from end to end with temporary booths. 796 537 796 543 [366]

The wares offered for sale are of the simplest description, consisting principally of scapulars, pictures, gay woollen and cotton sashes and handkerchiefs, cheep trinkets, and glass and china of inferior quality; but there is enough colour and glitter to produce a pretty kaleidoscopic effect when touched by the rays of the bright shining sun. 796 543 438

On this morning the scores of vendors of sweetmeats, lemonade, and iced water seem endowed with extra power of throat and lungs for vociferating these refreshing compounds, and the set up [265]

7: Busuttil I, Y-4, 5 (no date) 1894
EZ6 Malta EZ6

796 tables, piled with the castellated erec-
[543 tions of honey and almonds, tempt
438 those crowds of country people to spend
265] what they have purposely put by for this annual holiday.

After three or four hours of high revel the wheeled vehicles return home with their jolly occupants singing all along the road.

Sta. MARIA

796 On the 15th of August, the day de-
184 dicated to the Assumption of the B. V. Mary (Santa Maria), nearly all the Island of Malta is *en fête*.

[103] Seven of the twentyfour villages, that is:— Casals Musta, Dingli, Attard, Crendi, Micabiba, Asciak and Gudia celebrate on this day their titular feast with the usual illuminations, fireworks and processions.

7: Busuttil I, Y-4, 5 (no date) 1894
EZ6 Malta EZ6

carries a certain spice of gambling, the players of *Morra* congregate at some street corner or a public house and indulge in a game for small stakes which the winner generally spent in assuaging the thirst of both parties, a proceeding to which the loser as a rule made no objection.

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FAIRS

Every Sunday morning there is a fair held along strada Mercanti, Valletta. The goods exposed for sale in these weekly fairs are of all descriptions, and attract large crowds, especially of country people.

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Besides these Sunday fairs there is also another fair held annually at Floriana on the mornings of the feast days of St. Calcedonio, St. Giacomo, and

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